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For the Philadelphia Recorder.

"But if our gospel be hid, it is hid to them that are lost."

What an awful thought is this to those who are not its glory and excellency, and know not its power to save and to bless, for "if the gospel be hid it is hid to the lost!" If the gospel is not known and loved we cannot see life, "for there is none other name under heaven given among men whereby we must be saved" but the name of Jesus. If we wilfully shut our hearts to the reception of this blessed truth; if we will not hear God's message from above, or hearing refuse to obey, what can save us?

"Life and immortality are brought to light" and "peace with God through our Lord Jesus Christ" proclaimed by the gospel, but "we will not come to Christ that we may have life," and thus is the gospel hid and thus many are lost for ever!

If angels had tears to shed, would they not weep over the infatuation of lost and guilty men who reject the rich provision of the gospel, God's only method for saving them, and are lost with this message of mercy *sounding* in their ears, and this gift of God lying at the door of their hearts?

But though angels weep not, yet did He who is the joy of angels, weep over those deluded ones who spurned his offers of grace, and shut their ears to his tender entreaties of love and compassion. And now that "he is exalted as a Prince and a Saviour, to give repentance and remission of sins," does he entreat us by his word and spirit to receive the precious gift of eternal life which he has purchased with his own blood.

And let not him boast one tender or generous emotion, who turns coldly away from a love stronger than death though it be even at the peril of losing his soul!

Hid is the gospel to his eyes
Who shuts them to its light,
Who listens to the tempter's lies
And listens with delight.
'Tis hid to him who will not hear
God's message from above;
Who turns away his dull cold ear
Even from a Saviour's love.
If here 'tis hid—'tis hid for ever!
Unwash'd and unforgiven—
A holy God our souls shall sever,
From happiness and heaven! E.

LETTERS TO THE YOUNG.

BY MARIA JANE JEWSBURY.

LETTER I.—No. 2.

The free perusal of the Scriptures, as restored by the Reformation, had more than a remote influence upon English literature; it was at once a cause and an earnest of the intellectual splendour which marked the Elizabethan era. "I cannot think" (says an author not noted for his reverance of sacred things) "that all this variety and weight of knowledge could be thrown in, all at once, upon the mind of a people and not make some impression upon it, the traces of which might be discerned in the manners and literature of the age. For, to leave more disputable points, and take only the historical parts of the Old Testament, and the moral sentiments of the New, there is nothing like them in the power of exciting awe and admiration, or of rivetting sympathy. We see what Milton has made of the account of the creation, from the manner in which he has treated it, imbued and impregnated with the spirit of the time of which we speak. Or, what is there for romantic interest and patriarchal simplicity, equal to the story of Joseph and his brethren, of Rachel and Jacob, of Jacob's Dream, of Ruth and Boaz, the descriptions in the book of Job, the deliverance of the Jews out of Egypt, or the account of their captivity and return from Babylon? There is in all these parts of Scripture, and numberless more of the same kind, (to pass over the orphic hymns of David, the prophetic denunciations of Isaiah, or the gorgeous visions of Ezekiel,) an originality, a vastness of conception, a depth and tenderness of feeling, and a touching simplicity in the mode of narration, which he who does not feel must be made of 'no penetrable stuff.' There is something in the character of Christ, (leaving religious faith quite out of the question,) of more sweetness and majesty, and more likely to work a change in the mind of man, by the contemplation of an idea alone, than any to be found in history, actual or feigned."

Personally speaking, I must confess myself jealous of the homage rendered to productions of human genius, unless similar, or rather preponderating homage be paid to that work "which has God for its author." I never, in my general reading, exceedingly admire any poetical thoughts or figures, any instances of noble feeling, or fine illustrations of character, without looking whether the pages of Scripture do not contain something similar. This habit I strongly recommend you to adopt. It will familiarize your mind with the minutiæ of Scripture; heighten your interest in its perusal, and your estimation of its worth; whilst, far more frequently than a careless reader can imagine, you will attain your immediate object.

I must confess for myself, that the historical books of the Old Testament are so exquisitely interesting, that I almost think I gather more instruction from the perusal of them, than from parts more immediately perceptive. In this respect I am a child. They have too, as histories, one point of interest peculiar to themselves. Doubtless the passions, the miseries, and the strifes of earth, are recorded in their most painful forms; but they are continually relieved by incidents and characters of a contrary nature, which breathe a soothing and heavenly influence around them, like that which the harp of David produced upon the mind of Saul. It may be but a simple casual occurrence which appears to drop as by accident from the writer's pen—as that Jehoida the priest was buried "in the city of David, among the kings, because he had done good in Israel, both towards God, and towards his house"—or that David, when an outcast in the wilderness, said to the king of Moab, "let my father and my mother, I pray thee, come forth and be with you, till I know [illegible] arranging his household to go forth to meet Esau, placed, with the providence of the heart, "Rachel and Joseph hindermost." It may be some slight and single touch, like the same patriarch's dying allusion to the death of his unforgotten Rachel, "when yet there was but a little way to come unto Ephrath:" some fact fraught with pathos, like Rizpah's watching the dead bodies of her sons, suffering neither "the birds of the air to rest on them by day, nor the beasts of the field by night;"—or some trait of loyal love, some proof of grateful constancy, like that of the noble Jabesh-gileadites, who mindful only of former favours, arose by night, rescued from the hands of the Philistines the mutilated remains of Saul, and of his sons, and then buried them under a tree in their own land, with fasting, and with tears.

These may appear slight things to mention, but they are not therefore unworthy of notice: they refresh the feelings, suggest reflections, give momentary glimpses of the treasures hidden in the human heart, cold, and dark, and earthly as it is. A thousand such are scattered through the sacred volume, without effort, without design: the seed-pearls of truth, the diamond dust of nature.

My remarks have however extended themselves so far, that I must reserve the conclusion for another letter. Believe me, meanwhile, fondly and faithfully yours, M J J.

For the Philadelphia Recorder.

"A HOPEFUL YOUTH FALLING SHORT OF HEAVEN."

Such is the title of a sermon by the excellent and amiable Dr. Watts, on the affecting narrative of the young aspirant after eternal life, whose solemn history should ever operate as a warning to all youthful inquirers after truth.—They will there learn, how insufficient are even amiable dispositions, and external conformity, to fit them for their Redeemer's approbation: for unless they are willing to take Christ on his own terms, and give up all for him, they cannot become his disciples.

Often as I recur to this interesting story, I am reminded of one of my earliest, and I may add, dearest companions.—One to whom I was attached by the strongest ties of Christian affection; in whose society I spent many of my most delightful hours, and with whom I held that sweetness of converse, and that closeness of intercourse, which constitutes the highest happiness allotted to mortals on this side heaven.

It was in the very spring of life, and in a state of pupilage at the time when hope began to blossom; when the feelings are quick and sensitive; and in my own case, when recently awakened sensations respecting eternal things, had given a new character to my views, that I became acquainted with the subject of this brief notice. For some time we had resided near together, without recognition; but the coyness of youth soon gives way where there is any similarity of disposition or of habits to form a union. Suffice it to say, we became friends. My new companion was but seventeen, and my junior about two years, but in all human accomplishments, and in all the elegancies of learning, he was many years my senior. I have rarely met with such varied talent in one so young. With an exquisite ear for music, he was a most skilful performer on several instruments; and his knowledge of modern languages, was such as to enable him to carry on the French and Spanish correspondence of an eminent mercantile house to their entire satisfaction. His thirst for information of every kind was ardent, and his perseverance defied all impediments to improvement:—Yet with all these acquirements, and with such numerous sources of enjoyment, there was an air of sadness on his expressive countenance, and a shade of melancholy pervading all his actions, which soon proved to me that all was not at rest within. I believe I was the first to touch the string of his associations. He seemed like one awakened out of a dream—or rather out of a deep sleep. He was moral, and in his acts unacquainted with almost the name of evil. Thoughtful, but imaginative, he had spun out a fine system by which to regulate his own conduct: and when I touched the web, and showed its flimsy texture, he started as if he saw the whole fabric of his hopes demolished, and his visions of happiness scattered to the winds.

It was at this point that our intimacy became deeply interesting. To that moment my friend had literally lived without religion. To the Bible he was a stranger; he had not been accustomed to attend divine ordinances; nor had the thought apparently entered into his head, that he was a sinner, solely dependent on the mercy of God for pardon and salvation. At no period of my life have I felt my own incompetency as an instructor, as I did on this occasion; but I remembered that out of the mouths of even babes and sucklings, God can perfect praise. Lifting up my heart to God for his blessing, I put into the hands of this inquiring youth the word of life. He read it with avidity; made it the subject of our daily conversation, and was sincerely desirous of so understanding it, as that it might be the messenger of peace to his immortal soul. Still, though I perceived light breaking in upon his intellect, I did not see that deep heart work which I thought his case required. There was wanting that sense of inward corruption, that contrition which flows from a lively view of our own sinfulness, and of the unmerited mercy of God in Christ, and I did not simply faith in the great sacrifice, which every sinner must in some degree at least, feel, before he can find acceptance with God. I often hinted these things to my young friend, who always received them with gratitude, and desired me to point him out the way of God more perfectly. I directed him to the throne of grace; and in our frequent solitary walks in the groves and woods during the first summer of our acquaintance, we prostrated ourselves under the broad canopy of heaven, uniting our prayers that the Lord would be pleased to shine upon his servant, and give him clear views of himself, and of the necessity of a Saviour in whom alone is redemption for the transgressor. Our prayers were heard. Under the preaching of a faithful ministry, and by the divine blessing on the constant reading of his holy word, both the understanding and the heart of this interesting youth were opened. He received the engrafted word with meekness, and in simplicity, and godly sincerity. He had his conversation among men. Soon afterward, uniting himself to the Church, he sought only the society of those "who feared God, and who thought upon his name." He never however gave clear evidence of an entire change of heart: but on this subject I did not permit myself to judge him—I saw that he was under the teachings of the Spirit, and was satisfied with the procedure, though it might not strictly harmonise with my views—"the Lord's ways are not as our ways, nor his thoughts as our thoughts." I was convinced that though there might be a diversity of operations, yet it was the same spirit which worketh in all effectually to salvation.

For more than two years I enjoyed with this excellent young man, the most delightful intercourse. With one whose mind was so highly cultivated, and whose Christian conduct was so uniformly consistent, it seemed impossible but that both mental and spiritual improvement should be the consequence. It was peculiarly so with me, and I look back to that period with as much gratitude as to any part of my chequered course. But alas! even our richest spiritual blessings may be interrupted in their flow, and those things which we deemed most permanent may desert us when we least expect it. An awful change was, unsuspected by me, on the eve of taking place in my companion, which turned my joy into mourning; and which left an indelible impression on my memory and my heart.

It was at this juncture that a change occurred in my own situation. I was removed from the scenes of childhood and youth to a distant part of the country, to form new associations and attachments, and I felt as though I was to be severed from all which I held dear, with the uncertain prospect of finding new friends, who would fill up the chasm which their separation would leave. One of my severest trials was to part from this gifted youth, with whom I had held sweet counsel, and so often accompanied to the sanctuary of God. The trial was mutual; but we committed each other to divine protection: pledged our friendship in the most solemn manner; and agreed that though personal interviews must cease, our pens should supply their loss, while our prayers should continue for an increase in grace, and our preservation both in body and in spirit. In the punctual fulfilment of these engagements, month after month passed over, and I began to feel that absence can not only be patiently endured, but become highly interesting, by giving a new exercise and direction to the faculties of the mind, and the affections of the heart. Conversation is supplanted by reflection; the feeling that glowed as sentiments were exchanged, by distance is embodied in thought, and becomes more deep and operative. Our views are necessarily more distinct, while a higher degree of moral responsibility attaches to that which we commit to paper, than to what usually flows from the lips.

After many letters had been interchanged, I at length was startled with the altered tone of several of them in relation to the essential doctrines of the gospel, and above all to that of experimental religion. With inexpressible feelings I inquired into the cause; this my now erring correspondent gradually unfolded, while information from other sources left me nothing to doubt as to the nature of that awful apostacy on which he was entering. It was at the period when the contagion of the French philosophy was producing its most deadly effects; human intellect was worshipped as a god; and many otherwise honest minds, were carried away with the sophistry of those, who to a considerable extent governed the public sentiment, while the rapid succession and glare of passing events left no time for reflection. To one so quick, talented, and sensitive as this young man, it was no wonder that his attention was called to what was daily before him. His conversational powers, and varied acquirements soon drew a number around him. At first he fell into the hands of a class of men, who by a strange misnomer are called Christians. With their usual caution, they by degrees led him to doubt the correctness of his own creed; urged on him the necessity of submitting all subjects, even the sublime mysteries of the Gospel to the test of reason; and the consequent duty of rejecting whatever would not stand this trial. In fine, the Socinian asp had infused its poison, and it spread rapidly through the whole system. In his letters he at first expressed his doubts as to the divinity of that Redeemer in whom he had so often rejoiced; then denied it altogether—"he quitted the gate of Zion, and no longer sought or desired the company of those whom heretofore he had valued as the excellent of the earth." I need not detain you much longer, Mr. Editor, with this mournful narrative. The downward road has but few incidents, and the progress of infidelity but slight impediments in its way. There is so feeble a barrier between a rejection of Christ as an atoning sacrifice, and a total unbelief, that my unhappy friend found no difficulty in springing over the bounds. He now openly scoffed at divine revelation, became the gayest of the gay, travelled into foreign countries, where his new principles became more deeply rooted, and where restraint was withdrawn. My correspondence with him had ceased, and our wide separation only afforded me [illegible] of his conduct, but in vain.—I tried to call up old associations, but in vain. He was evidently affected; he treated me with marked kindness; but resolutely refused all conversation on his former, or his present views. It is now many years since I have seen him, or indeed heard much of him. His course, for a long time, was pro-perous: but misfortune finally overtook him. He retired into *the solitude of a large city*, where amidst the busy hum of men, unknown almost to his nearest neighbour, he is wasting talents on the smallest objects, which might, properly directed, have been of lasting benefit to mankind: and may, I will still hope, be mourning over a life, which had it been devoted to God, would have supported him under the heaviest affliction, and shed a glory on his declining years, such as the hopeless infidel never knew.

I will conclude with one caution. "Let him that standeth take heed lest he fall." Let the young professor remember that he stands by faith, and that if he is in possession of talents, they are given to be improved to his Lord's use; or they prove his bane and his curse, and may end in his destruction. And often as temptation presents its baits, and insidious men try to draw him aside—from his simplicity in Christ, let him reflect on the example given above; and then read with trembling that solemn passage in Heb. x. 38, "If any man draw back, my soul shall have no pleasure in him."

LAICUS.

DYING HOURS.

Bishop Bedell.

Few clergymen were a severer scourge to ecclesiastical corruption, or a more striking example of every thing amiable and praiseworthy, than Bishop Bedell. After a life spent in the most laborious services of his Divine Master, when he apprehended his great change to draw near, he called for his sons, and his sons' wives, and spoke to them at several times, as nearly as could be recollected, in the following words: "I am going the way of all flesh; I am ready to be offered up, and the time of my departure is at hand. Knowing, therefore, that I must shortly put off this tabernacle, even as our Lord Jesus Christ has showed me; I know also, that if this earthly house of my tabernacle were dissolved, I have a building of God, an house, not made with hands, eternal in the heavens, a fair mansion in the new Jerusalem, which cometh down out of Heaven from God. Therefore to me, to live is Christ, and to die is gain, which increaseth my desire even now to depart, and to be with Christ, which is far better than to continue here in all transitory, vain, and false pleasures of this world, of which I have seen an end.

"Hearken, therefore, unto the last words of your dying father. I am no more in this world, but ye are in the world. I ascend to my father and your father, to my God and to your God, through the all sufficient merits of Jesus Christ, my Redeemer, who lives to make intercession for me; who is a propitiation for all my sins, and washed me from them all in his own blood; who is worthy to receive glory, and honour, and power; who hath created all things, and for whose pleasure they are and were created: my witness is in heaven, and my record on high, that I have endeavoured to glorify God on earth, and in the ministry of the Gospel of his dear Son, which was committed to my trust. I have finished the work which he gave me to do, as a faithful ambassador of Christ, and a steward of the mysteries of God. I have preached in the great congregation, so I have not restrained my lips. O Lord, thou knowest I have not hid thy righteousness within my heart; I have declared thy faithfulness, and thy salvation; I have not concealed thy faithfulness, loving-kindness, and thy salvation, nor thy truth, from the great congregation of mankind. He is near that justifieth me, that I have not concealed the words of the Holy One; but the words that he gave to me, I have given to you, and ye have received them.

"I had a desire and resolution to walk before God, in every stage of my pilgrimage, from my youth up to this day, in truth, and with an upright heart, and to do that which was upright in his eyes, to the utmost of my power; and what things were gain to me formerly, these things I count now loss for Christ; yea, doubtless, and I count all things but loss, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which through the faith of our Lord Jesus Christ, the righteousness which is of God by faith, that I may know him, and the power of his resurrection, and the fellowship of his sufferings being made conformable unto his death. I press, therefore, towards the mark for the prize of the high calling of God in Christ Jesus.

"Let nothing separate you from the love of Christ, neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, though, as we hear and see, we are killed all day long for his sake; we are accounted as sheep for his slaughter; yea, in all these things we are more than conquerors, through him that loved us; for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God in Christ Jesus my Lord. Therefore, love not the world, nor the things of the world; but prepare daily and hourly for death, which now verges us on every side, and be faithful unto the death, that we may meet together joyfully on the right hand of Christ at last, and follow the Lamb whithersoever he goeth, with all those who are clothed in white robes, in sign of innocence, and palms in their hands in sign of victory, which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. They shall hunger no more, nor thirst, neither shall the sun light on them, nor any heat; for the Lamb that is in the midst of the throne shall feed them, and shall lead them into fountains of living waters, and God shall wipe away all tears from their eyes. Choose rather, with Moses, to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, which will prove bitterness in the end. Look, therefore, for sufferings, and prepare to meet them. But though you endure affliction, it is only for a time, and God will, in due time, deliver."

After this, he blessed his children, and all those around his dying bed with a loud voice: "God of his infinite mercies bless you all, and present you holy and unblamable, and irreprovable in his sight, that we may meet together at the right hand of our blessed Saviour, Jesus Christ, with joy unspeakable and full of glory. Amen. I have finished my ministry and life together. I have kept the faith, and I am persuaded that he is able to keep that which I have committed to him against that day." After this the good Bishop spoke little. His sickness increased, his speech failed, and he slumbered the remainder of his time, until he took his departure to the joy of his Lord.

Harmony in Families.—Impartiality tends greatly to promote harmony in families. Hence the necessity of parents not manifesting any partiality to one or more of their children. In the favoured child, it lays the foundation for pride and self-importance, and in the neglected one, it raises indignation if not hatred; whatever may be the motives assigned for partiality, parents must answer to the Judge of all the earth, for the sorrows and evils it produces.

Harmony in a family will be greatly interrupted, should the father and mother pursue different systems in the management of their children. It is therefore highly necessary that they adopt a similar plan: otherwise, one or the other of them, and perhaps both, will lose the esteem of their children: obedience to each is not to be expected, or the probability is, that bad habits, and incoherent principles, will be established.

In order to promote love and harmony among children, one should not be allowed to domineer over or tease another. Nor ought one to be praised at the expense of another. No envious comparison must be drawn. Children should not be allowed to scoff at one who happens to be an offender.—This practice destroys affection, and gives rise to resentment and retaliation. They should be taught to feel for one another when in disgrace, and not be prevented from interceding.

Immolation of Females.—The Rev. Eustace Carey, who had recently returned to England from the East Indies, lately stated his convictions at a public meeting that all the real obstacles to the abolition of the practice of burning widows existed at home. He did not mean to say those obstacles were to be found in the wishes of any parties, but in their misconception of the true state of the case. He had conversed with a Brahmin and Pundit on the subject, who, in reply to his observations, said, if the practice is so heinous, why not suppress it! They feared (Mr C. observed) to hurt their religious scruples.—What! replied the Brahmin, we pay compulsory taxes on the Brahminical (church) lands, and will it go nearer to our consciences to save our daughters from the flames?

(Recorder & Tel.

For the Philadelphia Recorder.

"I should like to see the Baptismal Service altered precisely to what it is in the 'Proposed Prayer-book.'"

Mr. Editor:—This sentiment will be recollected as contained in a note to remarks on the improvement of the liturgy, which appeared in your paper of the 10th instant. So far as it relates to the alteration of the prayer "we yield thee humble thanks," I have nothing to say—though for my own part, I can so qualify the expressions of that prayer, as to use it conscientiously as it now stands in our authorised book. But the principal alteration of the service for the public baptism of infants in the proposed book, respects the questions demanded previous to the ministration of the water. In this respect I cannot but think, the proposed book to be essentially faulty—Its departure from the English and authorised American book, in this particular, is founded, as I think, on a popular misapprehension of the baptismal covenant—I say a popular misapprehension, because there is so far as I know, a remarkable agreement among the enlightened of the various denominations, when treating directly on the subject, that baptism is the seal of a covenant relation to God, into which the person baptized is formally initiated by that sacred rite. This is acknowledged by the Baptists; although their peculiar tenets led them to speak seldom on this point, and to dwell chiefly on the modes and subjects of baptism. The same is maintained by Presbyterians and Congregationalists, whenever they are brought to discuss the question.—And, yet so seldom are they lead to look at the subject in this point of view, either by their form of administration, or by their ordinary topics of discussion, that the popular impression among them of the nature of infant baptism, is quite a different thing. It is considered as a matter that concerns not the child directly, but chiefly as a privilege of believing parents to which they are entitled on their own account—as a sort of offering up of the child to God; which of course can be acceptable only so far as it is accompanied by the faith in the parents.

Now the view of infant baptism as set forth in the venerable form handed down to us in the church is, as I believe, not only the correct, but, the important one to be insisted upon. It is there represented as a covenant transaction between God and the infant baptised. The parents or sponsors who bring the child are no party in the covenant then outwardly instituted. The parents by divine appointment and as natural guardians of their offspring, are considered competent to cause the child to be inducted into a covenant relation to God and to be bound by the christian obligations implied in that relation—If divine Providence transfer this right to others by the decease or disqualification of the parents, then whoever be the person or persons that providentially stand in the relation of parent to the child become responsible to see that it be initiated as well as brought up in the nurture and admonition of the Lord. Whoever possess the right is competent to transfer it in whole, or in part to others as sponsors—And in cases wherein the parents or guardians are such as the church cannot consider responsible persons, or their character is such that they cannot consistently appear in her holy offices—it is indeed an admirable provision which allows them to delegate others more suitable than themselves to perform this charitable work for the child.

The part of sponsors at the altar whether they be parents or others, is chiefly to surrender the child to the obligations of the Christian covenant, as implied and sanctioned by the application of the baptismal water, as fully and concisely expressed in the questions, and as acknowledged and assented to, *for the child*, in their answers. The covenant engagements are not then taken by the sponsors, but only by the child that is baptized. To suppose that the sponsors have any part in these engagements is to detract from the covenant obligations of the child. They answer only in the name of the child and that only so far as they are perfectly competent to do. For themselves in these answers as Bishop Griswold rightly observes "they promise nothing—not even that they will teach the child religion or bring him up in the faith and fear of God." Their duty to do so is a matter of inference from the transaction—a duty always to be modified by providential circumstances, as they occur, and quite a different and distinct thing from the covenant engagements of the child. The covenant obligations of the person baptized, whether expressed or only implied, are an essential part of Baptism, and therefore the questions relating to these obligations rightly occur previously to the ministration of the water. The obligations incurred by sponsors are a different thing entirely—They are no essential part of the ordinance and therefore they are properly brought into view in a subsequent part of the service in the form of exhortation. From the nature of the ordinance the obligations taken therein are the *whole* of the Christian obligations—Nothing more and nothing less—Consequently the questions designed to call forth a formal acknowledgment of these obligations, on the part of the child, should comprise the *whole Christian obligations*. Such qualifications as would seem to weaken or limit the obligations recognised in that covenant transaction do appear to me to be, not only out of place at that solemn moment, but scarcely less than a profanation of the ordinance. I cannot but think that if Christians would reflect more on the scriptural import of this ordinance, they would consider a disposition to qualify or weaken the obligations implied therein as little short of impious.

My objections then to the form for infant baptism, as altered in the proposed book are, first, that the questions instead of setting forth the covenant obligations of the child in this ordinance, express only the obligation of sponsors. Thus giving a manifestly erroneous impression of the nature of the ordinance itself—the first mentioned obligations being an essential part of baptism, the latter not. Secondly, that the questions and the previous address represent the sponsors, and not the child, as covenanting with God in this ordinance, and thereby representing baptism in infancy, to be an essentially different ordinance from baptism in riper years—for in the form for adult baptism the proposed book represents the covenant to be between God and the person baptized.

I claim to be not superstitious in respect to forms, though I do believe there is a great agreement of opinion among Christians, as to the covenant obligations of baptism, yet it is very obvious that an impression very different from this well-grounded opinion is too prevalent, perhaps, among some who hold the opinion. That this erroneous impression has crept into our own church, we need no other evidence than the existence of these alterations in the Proposed Book. And though I consider that the Christian obligations are in fact taken in the ordinance itself—yet it is desirable that the accompanying devotional forms should not misrepresent the essential nature of the ordinance—And it is also needful that such forms should not give countenance to an impression, confessedly erroneous and confessedly prevalent. I conclude by expressing the wish in all due submission and charity, that our Common Prayer, so far as it respects its exhibition of the covenant obligations of baptism, will not be altered—inasmuch as I take it to have been under God and the Bible, chiefly instrumental of preserving, not only in our own church, but among other denominations, a correct impression of these obligations.

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EXTRACTS FROM F. SHOBERL'S WORK ON MISSIONS.

Effects of Christianity on the condition and influence of Women.

One of the first and most important effects of Christianity, is to elevate and ennoble the female character, and to place woman in that station which she ought to hold in society. She—who was destined to be the partner of man, the depository of his thoughts, his solace in affliction, his counsellor in adversity and prosperity; to sooth him by the exercise of the kindliest affections at home for the crosses and vexations which he has to encounter abroad—she is reduced by the savage to the level of the slave, or even of the brutes which he has domesticated for his service. Throughout the whole eastern world, by the more polished professors of the doctrines of Muhamed, of Buddha, and of Fohi, constituting a very great majority of the human race, woman is regarded as of inferior nature to the other sex, by which she is held in profound subjection, and treated as a being formed solely to minister to the passions, pleasures, and caprices, of her lord. The religion of Christ calls her from this degraded state to the equal participation in the privileges and enjoyments of man; it raises and refines his own character in the same proportion as it inspires him with consideration for her's—for where the character of woman is most respectable and respected, there we invariably find most public virtue and private happiness.—*F. Shoberl.*

Summary of Missionary Efforts.

Europe has already rendered immense benefit to the other portions of the globe, by the diffusion of the divine revelations concerning the dearest interests of mankind. For ages past, thousands of pious men have gone forth into both the Indies to carry thither the light of Christianity. In many cities of Europe, considerable efforts have been made for spreading civilization and the arts and sciences in the remotest regions. In the Orphan-House, at Halle, were trained teachers for the two Indies. Paris and Naples instructed Arabs and Chinese. Russia made Irkutzk an academy for Tartars and Japanese. Rome accomplished more than all the rest. Here the *Congregation for the Propagation of the Faith* has, ever since the seventeeth century, despatched into all the world messengers of God, educated for this especial purpose. Works were printed in this congregation in more than thirty languages, foreign to Europe. The *Seminary for the Diffusion of the Faith* co-operated in its efforts, which were emulated by the *Congregation of the Priests of the Foreign Missions*, the *French Seminary for Missions to Foreign Nations*, and the French *Congregation of St. Sacrament*.

In all the Protestant world, there were, a few years since, but four or five Societies for the conversion of the heathen, of which the Church of England furnished two, and another was the exemplary Society of the United Brethren. Now the Church Missionary Society is added to those of the United Church—the Church of Scotland has her Societies—every principal denominations of Christians, not of the established churches, has formed its own institution—the Protestants of the continent are uniting in a missionary Society, which is awakening an interest from Basle, the seat of its deliberations, in all the countries round; and the fire is kindled in the American churches:—the Congregational—the Presbyterian—the Baptist—the Methodist churches of the United States—are all acting with zeal in the cause—and the whole Episcopal Church, with its nine Bishops, has recently formed a society for sending the Gospel to the heathen of the American continent, and throughout the world.

We witness also the rise of institutions around us, which take up all the various departments of labour for ultimately rendering the earth one great garden of God. Missionary Societies break up the ground and prepare the seed—Bible Societies multiply that seed and scatter it, by the hands of the missionary and other labourers, all over the world—Jews' Societies are training the most irrefragable witnesses, and probably the most successful preachers of the divine word—Education Societies are giving a powerful impulse to that universal instruction which is to prepare readers of the word—Tract Societies are calling the attention of men to that word—and the primitive and apostolic Liturgy of the English Church is teaching multitudes in what manner to worship Jehovah.

F. Shoberl.

Principal Societies in England.

The Church Missionary Society had, in 1827, in its nine Missions, in the Mediterranean, West Africa, Calcutta and North India, Madras and South India, Bombay and Western India, Ceylon, Australasia, West Indies, and North West America, 54 stations, with which are connected 286 schools. All these stations employ 458 labourers, of whom 124 are Europeans, and 334 born in the respective countries where they are employed. In the schools there are 13,447 scholars, 9,479 of whom are boys, 3,086 girls, and 882 adults. Many churches have been built; and at some of the principal stations, printing presses have been established, from which the Scriptures, Liturgy, and religious tracts, are issued in large numbers.

This Society has founded at Islington, near London, a seminary for preparing and training missionaries, in which there were at the same period thirty-one students. The first examination took place in July, 1827; and it has been determined to enlarge the building for the accommodation of fifty students.

The gross receipts of the same Society for the year ending May, 1827, including the contributions to the Institution at Islington, fell very little short of 46,000*l*. The net income available to the general purposes of the Society, during the same period, was nearly 43,300*l*., and the expenditure 40,470*l*.

The London Missionary Society has stations in many of the South Sea Islands, at Malacca and in Java, in most of the principal cities in British Hindoostan, in Siberia, in the Mediterranean, in South Africa, both within and beyond the Colony of the Cape, in Madagascar and Mauritius, and at Demerara and Berbice, in the West Indies; in which are employed nearly one hundred European missionaries and assistants, besides native teachers. The contributions to this Society, in the year ending March, 1827, amounted to nearly 33,700*l*., and the disbursements during the same period to upwards of 43,000*l*.

The British and Foreign Bible Society, from its establishment in 1804, to March, 1827, had issued upwards of 5,200,000 Bibles and New Testaments. In this number are comprehended forty-two reprints, five re-translations, fifty-seven languages and dialects in which the Scriptures had not been printed before the institution of the Society, and forty-three new translations in progress. The total receipts of the Society during the year preceding March, 1827, were little less than 100,000*l*., and the sums paid for translating and printing amounted to nearly 63,000*l*.

When it is recollected that these and all the other Societies established for the propagation of Christianity are entirely supported by voluntary contributions, it must be admitted that their pious and benevolent efforts for the improvement of the human species constitute one of the most admirable traits in the picture of the present age. The attempt, therefore, imperfect as it may be, to delineate the present state of Christianity in the different regions of the globe, can scarcely fail to prove an acceptable offering to many; I am certain, at least, that it would be difficult to find one possessing stronger claims to the consideration of every enlightened observer.—*Ib.*

VIEW OF MISSIONS.

(Concluded from our last.)

Cherokees.—Among the Cherokees there are seven churches, embracing 159 members,—and 174 children in the schools. More than 100 of the scholars reside in the mission families, perform various kinds of labour, and are trained up like the children of Christian parents. About 250 have left the school at Brainerd alone, most of them having made considerable advances in knowledge.

The Cherokee Phœnix, a weekly paper, was commenced in February last. Many portions of Scripture, in the alphabet of Guess, have appeared in it. Mr. Worcester is now prosecuting the study of the language for the purpose of preparing school books, portions of Scripture, and other religious Tracts for the people.

The following general remark, taken from the nineteenth Report, is worthy of notice:

It is an unexampled fact, that in some places, nearly all the adult population, and in the tribe at large, more than one-half, are actually capable of reading their own language, in their own peculiar character, having learned from small manuscripts, and without ever having become acquainted with any other alphabet, or possessed a single page of a printed book in any language.

Chickasaws.—At Monroe station there is a church of 63 members. The people in the vicinity, of whom there are 800 within ten miles, have been greatly reformed. There are several instances of remarkable piety, and many are exceedingly anxious to hear the Gospel. Much seriousness [illegible] much serious attention to preaching, and four or five have been hopefully converted. There are five schools at different stations, three of which comprise an aggregate of 64 scholars.

Choctaws.—Four Choctaws are now members of the church at Mayhew, and 18 other persons residing in the nation, or in the neighbouring white settlements, who have been hopefully converted through the influence of the mission. Thirteen have joined the church while employed as labourers at the station. It is hoped that a few Choctaws who have not joined the church are pious. Many of the people manifest an anxiety to hear the Gospel. The prospects of the mission, especially in the North-East part of the nation, are thought to be more favourable now, than at any former period.

There are eight schools taught at the mission stations. The whole number of pupils which have attended them during the past year, is more than 170. The average number 149. Of these, 120 read in the Bible, about 90 write, and 40 are attending to each of the studies, English composition, geography and arithmetic.

The first year after the station at Mayhew was formed, there were about 20 murders committed within a few miles of it, in consequence of intoxication, and 10 lives were lost from the same cause in 1825. Within the last two years only one death has occurred, in consequence of intoxication, and that a case of accidental drowning. Severe laws have been made against the introduction of whiskey, and in some parts of the nation are vigorously enforced. Several Chiefs and Captains have been put out of office for misconduct on this subject.

Cherokees of the Arkansas.—The church at Dwight now contains 11 native members in good standing. The whole number received is 16; of whom three have died in the faith. The congregation there generally exceeds 100. At Mulberry from 50 to 100. There is stated preaching once in three or four weeks, at seven other villages: and the congregations vary from 20 to 120. At one of these villages the people have erected a meeting-house, and there is not a family in which there is not some one who is hopefully pious. All these preaching places have been established at the solicitation of the Cherokees; and more requests of this kind are made than can be complied with.

The boarding-school at Dwight contains 60 scholars, and many applications for admission to it are declined. Many of the scholars have made uncommon proficiency. At Mulberry more than 30 scholars attend daily, all boarded by their friends. The latter station was formed at the repeated solicitations of the Cherokees, who erected the school-house and the teachers-house themselves, and furnish the provisions for his family.

Osages.—No Osages have been received into the churches, nor have any given satisfactory evidence of piety. The wandering habits of the people, their utter ignorance of all the arts of life, their poverty and moral debasement, and the want of competent interpreters, have hitherto rendered the communication of divine truth to them intelligibly very difficult. There are two boarding schools, to which 161 children have been admitted. The one at Union now contains 35 scholars, and that at Harmony, 39. Most who have left the schools, were compelled to do so by their friends. Many of them had learned to read the Testament, and perform various kinds of useful labour. The children while in school make good progress.

Maumee Indians in Ohio.—More than 40 scholars have enjoyed the advantages of this school, of whom seven have become hopefully pious; and several of them sustain a character for industry and enterprise. Hiram Thirbault and a brother have worked the last year, faithfully and without compensation, on the mission farm. Some others have given their services to the family. The school now contains 22 scholars, with the prospect of enlargement.

Mackinaw.—This mission is not designed specially for any other tribe of Indians. The number of scholars in the schools, including those who live in the village of Mackinaw, is 157: of the boarding schools, 125. These scholars have been collected from a great variety of places about lakes Huron, Michigan, and Superior, and some of them from near Hudson's Bay and the Rocky Mountains. They are bound by legal indentures to the mission, with the sanction of the civil authorities of the place, to be at the direction of the mission family, to continue in the school, and to learn agriculture and the mechanic arts, for a specified number of years. Their progress is very encouraging. Eight or ten of them have become hopefully pious.

Tuscaroras and Senecas.—The church at Tuscarora consists of 14 native members; at Seneca, of 49; at Cattaraugus, of 23: in all, 86. There has been a great increase of attention to religion within the last two years; within which time the church at Cattaraugus has been formed, and that at Senaca much enlarged. The congregation at the latter place is about 200; at the former about 100. A meeting house has been built, or is building, at the expense of the Indians, at each of the three stations.

The school at Tuscarora contains about 25 scholars; the Sabbath school, 30; most of whom can read in the Testament. At Seneca, 184 scholars have been in the school, whose average attendance has been two years. The present number is 70, most of whom are boarded in the mission family. There is also a flourishing Sabbath school for the children, and one for the adults, who are taught to read their own language, in translations prepared by the missionaries. The School at Cattaraugus contains about 30 scholars, who board at the station, at the expense of their parents. The Indians have erected a building for a school house and boarding house for the children. Contributions to a considerable amount are made among the Senecas to aid the mission.

GENERAL REMARK.

Mr. Kingsbury, who has been personally and practically acquainted with the missions of the Board among the Indians from their commencement, says: From all my observations of late, among Indians of different tribes, I am impressed with the idea, that there never has been a time since missions were established among them, when the Indians were so generally disposed to receive the instructions and assistance of missionaries as at present, and when there was so fair a prospect that missionary labours among them would be blessed, as the means of permanent good. I would add, however, that, if the Christian public are resolved, by the blessing of God, to extend the influence of the Gospel, and civilization over the heathen tribes of our land, they must calculate that it will cost a great deal of money, and they must be willing to wait long for the result.—*N. Y. Observer.*

NOTES OF A TRAVELLER IN ENGLAND.

It is not without some feelings of regret, that I anticipate leaving a place, where I have spent so many months in frequent and agreeable intercourse with a social circle, of which I shall always cherish a pleasing recollection. In this country, and particularly in the metropolis, I have seen a great deal that is estimable, and some things less deserving of commendation. I have learned to believe that excellence is not peculiar to any one country; and that civil and religious institutions, which would be ill suited to the state of society on the western side of the Atlantic, may not be attended here with all the inconveniences, which theoretical politicians are fond of attributing to them. If England is old, it cannot be denied that her old age is green, healthy, and vigorous—her piety is as fresh and strong as ever, and even more so. From the extensive opportunities I have enjoyed of forming an opinion of the state of religion in her establishment, I am satisfied that, generally speaking, the principles of the reformed religion are taught in faithfulness and purity, and with a commanding influence on society; and that the number of *evangelical* preachers, in the best sense of the word, is yearly increasing. Of the warm, open, friendly hospitality of the English people, I have had too many proofs, to feel any reluctance in bearing a favourable testimony on this point; and can say with truth, that, one single instance excepted, I never met with an expression of any feelings but those of kindness and amity, towards the people of the United States. I am convinced that nothing is more fallacious, than to measure every thing abroad, by our own standards at home. The great mass of people in America are as little qualified, by the prejudices of their education and their early associations, to form a correct judgment of the political and religious institutions of Great Britain, and their adaptation to the state of society here; as the bulk of the English people are to judge aright of our republican institutions, and their suitableness to *our* state of society. I shall give no credit hereafter to the reports of travellers, who affect to see nothing but corruption and licentiousness among the high and the low, tyranny and misrule in the government, fat benefices and contented idleness among the clergy, and wretchedness among the peasantry. That abuses of this description do exist, there can be no question—what country is without them? But that they stand out among the prominent features of English manners and English society, no candid and well-informed man will deliberately assert.—*Epis. Watchman.*

CHINA.

From Rev. Dr. Morrison, February 4, 1828.

I have the pleasure of informing you of the baptism of another native Chinese, by Leangafa, who continues faithful to the Lord.

The convert's name is Kenteenching. He is a young man, brought up to what is considered here the learned profession. I have not seen him, but have received a letter from him, which I enclose. He and Afa live about eighty or a hundred miles from Canton, at a country village. You will perceive that they are about to open a charity school, under Christian auspices, to communicate to the poor the elements of letters and some Christian education. May the Lord's blessing attend this first attempt in the interior of China!

Philadelphia Recorder.

PHILADELPHIA:
SATURDAY MORNING, JANUARY 31, 1829.

New impulse among Sunday School Teachers.—Regarding as we do, Sunday school instruction as a new application of moral power to the ignorant and depraved condition of our race, at a period of life, and under circumstances most likely, according to human probabilities to produce the deepest and best effects, we contemplate with extreme anxiety the state of Christian feeling with regard to its effective employment. Without the Spirit of God impressing truth upon the young and sensitive heart, and unsealing the source of right feeling there, we see nothing but a stupendous machine in motion, making a prodigious noise, and yielding no manner of results. Without the blessing of God not a single seed sown in these nurseries will spring up unto everlasting life. Even of comparatively innocent childhood, the nature is so depraved that nothing short of the grace of God can control or renew it. And therefore this success should be matter of faith and prayer. Ministers, parents, teachers, indeed all Christian people, should look with a single eye to the true source of this moral power, of which we are told is said: even to the Spirit of God in whom dwelleth the entire grace of its effectual application. The more faith and prayer accompany Sunday school instruction, the richer, holier, and more abiding will be its fruits. Greatly, therefore, do we rejoice that the new impulse in this city in this behalf, hath received this its best and wisest directions and that the appeal hath been to parents and teachers to feel more and pray more on the all important subject. Should this result, by the grace of God, be extensively realised, more energetic action will follow as a matter of course: and we know not, more—many more of the precious lambs of the flock be gathered into the fold.

Committees of the Education Society.—A beginning has been made in forming committees amongst the members of two of our churches in the city, and arrangements are nearly perfected with regard to one in Grace church and two in St. Andrew's. The plan found to be highly practical. Any one or two ladies or gentlemen have only to call upon their particular friends unfolding the plan and proposing scholars, raising the small sum for which each becomes responsible: and very few christians upon looking round them but have seen many ways by which five dollars can be raised during the course of the whole year, without stinting other charities, or drawing upon personal resources. A trifling increase of effort can produce the sum.

Let Episcopalians look at the statistics furnished this day's paper, of the prodigious extent of the Presbyterian, Baptist, and Methodist churches—let them compare therewith the very narrow limits of our own dearer portion of the Lord's vineyard—let them reflect on the ripeness of the harvest to our hand in all parts, even of our best supplied dioceses, and in the wild and more desolate regions of the south and west—let them reflect how peculiarly acceptable amongst a divided population are the services of zealous ministers of our church—let them estimate the special benefits and securities which attend one church wherever it performs with affection—and then let them say whether as Episcopalians, and as Christians, they ought not to do ten fold more than others are doing for the increase of an efficient and spiritual-minded clergy.

Reports of Committees on the Colonization Society.—We cannot but regard it as a singular fact, that a distinguished member of the Senate of the United States from Virginia should last winter have prepared a report of a committee of that body on the subject of our African Colony, pervaded by any thing rather than fair argument and candid inquiry, and breathing a spirit rather than that of manly confidence in the motives of the Christian public with regard to the cause of charity; and that a committee of his high-minded State should have reported to its legislature this year views and sentiments totally of an opposite nature, perfectly accordant with the just and enlightened principles of its own public acts, and manifesting nothing but due respect to the benevolent conductors of the African enterprise, but calling loudly upon the state to sustain them in its prosecution. We do believe that the more recent report is far most accordant with the views of the great body of the people of Virginia—we cannot but hope that the time is near at hand when the Colonization Society will receive that effectual legislative support, without which, its utmost efforts can achieve next to nothing, in diminishing and averting the curses which cleave to the country with the only political blot of its fair face is marred.

Baptismal Service in the Proposed Book.—The remarks of a correspondent on this subject are important, that, although we presume little will be found in their connection with the Proposed Book as containing an admirable view of the covenant nature and sacramental character of the holy ordinance of the christian church, they cannot fail to be read both with interest and profit. Upon a solitary expression in our present service we have expressed ourselves in terms of strong disapprobation. As matter of office, however, nothing can be more unobjectionable, suitable, and scriptural. And most happy should we be, could we contribute any thing towards rendering better understood and more highly appreciated.

For the Philadelphia Recorder.

Mr. Editor,—A constant reader of your valuable publication whose mind has of late been deeply interested in the efforts which are making to repair the waste places of our mourning Zion, would be glad to receive from yourself or some one of your correspondents an answer to the following questions:—

1. What may Christians, especially Christian ministers and parents, do to increase the number of faithful ministers of the Gospel?

2. What should they not do?

3. What does the present state of the church render it specially their duty to do?

I should be glad, also, to read a discussion of the propriety or impropriety of setting apart children for the sacred office. How far is it expedient? How far is it scriptural?

LEIGHTON.

STATISTICS

OF THE PRESBYTERIAN CHURCH.

The following statement of the past and present condition of the Presbyterian church is from the pen of the Rev. E. S. Ely, Corresponding Secre-

ary and General Agent of the Board of Missions of the General Assembly.

In 1704, or 124 years ago, the Presbyterian church in the United States was organized by the establishment of the Presbytery of Philadelphia.

In 1716, or 112 years ago, we had one Synod and four Presbyteries.

In 1788, the Synod of New York and Philadelphia resolved itself into four Synods; which were, 1st the Synod of New York and New Jersey; 2d the Synod of Philadelphia; 3d the Synod of Virginia; and 4th the Synod of the Carolinas; for the purpose of forming the General Assembly; which met in 1789. Some idea of the extent of the division of this high ecclesiastical council will be gathered from the statement, that in May, 1828, *a hundred and fifty-six members and delegates attended*, whose travel to and from the Assembly exceeded 53,000 miles: to defray the expense of which $3,851 36 were collected; which would give the attending commissioners a fraction more than five cents a mile. In 1808, or 20 years ago, we had 7 Synods and 32 Presbyteries. In 1818, or 10 years ago, we had 11 Synods, and 53 Presbyteries. In May, 1828, we had 16 Synods, and 80 Presbyteries; having gained in the last 10 years 27 Presbyteries; 58 in the last 20; and 86 in the last 30 years.

We find by our last annual reports 1,285 ordained ministers, and 194 licentiates; making in all 1,479 Presbyterian preachers of the Gospel.

We had 243 candidates, in various stages of preparation for the sacred office; of whom 186 were beneficiaries, of the Assembly's Board of Education, of the Presbyterian Branch of the American Education Society, of our Presbyteries, or of some auxiliaries to these: and for their aid our churches in the year ending last May, expended $16,230 80½; which would have afforded to each, on an average, $87 26, towards his board, clothing, and books.

Of our ministers, 31 deceased last year: 30 are pastors of Congregational churches, not under the care of the Assembly; and 45 are Presidents or Professors in Colleges, or Professors in Theological Seminaries.

Of our ordained ministers 240, from age, infirmity of body, missionary engagements, school keeping, unfitness for the ministerial work, or some other cause, are without the charge of congregations.

In May 1828 we had 1,968 churches; having gained in the last 20 years 1,221; and 704 in the last 10.

Of our churches at the present time 636 are destitute of both pastors and stated supplies; depending wholly on itinerant missionaries for an occasional sermon: but 502 of our churches, said to be supplied, have the services of no more than 226 ministers; so that 276 of them are really without preaching every Lord's day. This would make our really vacant churches amount to 912: and the number actually supplied by ministers and licentiates is 1,056.

We have returns of 146,308 communicants; of whom 1,595 were added by certificate or examination last year. If we subtract those nominal *additions* which were mere *translations* from one of our congregations to another, and a number of real additions from the world, equal to all the removals from our communion by death or otherwise, we *shall find the actual* increase of our communicants reduced to be 11,025. The actual increase of the year ending May 1827 was 7,703; and less than that ending May 1828, by 3,220 persons.

In the Presbyterian church, 3,389 adults, and 10,790 infants were baptized last year; making a total of 14,179 baptisms.

Two-thirds of all the Colleges, Theological Seminaries, and other Academic Institutions in this country are under the instruction and control of Presbyterians. The Congressional churches of New England and the Presbyterian church together, have the charge of more than three-fourths of all these fountains of literary influence.

Baptist and Methodist churches in the United States contain not far from 1,5000,000 people in each; but they are comparatively poor, and include a larger proportion of slaves than other denominations.

Our ministers in the State of New York alone are 148: and all the Protestant Episcopal ministers of all grades in the United States, do not exceed, according to their own estimation, 567. In one Synod, that of Albany, we have 200 ministers; and in the State of New York 25 Presbyteries. In Pennsylvania we have 317 churches and 195 ministers. Four out of our 16 Synods contain 532 ministers.

The Congregational ministers, exclusive of about 100 Arian or Socinian or fence-riding teachers, are estimated at 720, and their churches at 960. The Methodist ministers, exclusive of their local exhorters, who correspond very much to our ruling elders, are 1465; and their members of classes 581,997. The Baptist church in the United States is estimated at 3,723 congregations, 2,577 ministers, and 208,654 baptized persons, which are of course, all communicants. The proportion of non-communicating members in these two last named Societies, is far less than the Presbyterian church.

Let our ministers and churches then consider how much is expected from them by our blessed Lord, and act accordingly.—*N. Y. Obs.*

United States' Episcopal Clergy.

"Swords' Pocket Almanac, Christian's Calendar, and Ecclesiastical Register," for the present year, makes the number of our clergy 507. Namely—Maine 5—New Hampshire 8—Massachusetts 29—Vermont 7—Rhode Island 7—Connecticut 56—New York 122—New Jersey 16—Pennsylvania 70—Delaware 6—Maryland 55—Virginia 47—North Carolina 10—South Carolina 35—Georgia 3—Ohio 14—Mississippi 5—Kentucky 3—Tennessee 2—Louisiana 1—Michigan 2—Arkansas 1—Missouri 1—Florida 2.

Of the above, 10 are bishops, respectively, of the Eastern Diocese (Maine, New Hampshire, Massachusetts, Vermont, and Rhode Island;) Connecticut; New York; New Jersey; Pennsylvania (2;) Virginia; North Carolina; South Carolina; and Ohio.

There are 27 alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States, viz. Connecticut 51; New York 10; New Jersey 2; Pennsylvania 5; Delaware 1; Virginia 2; South Carolina 1; Tennessee 1.

[*Ch. Journal.*

Theological Institution in Canada.

The Auburn Gospel Messenger states, that the bishop of Quebec has lately established a school, under the charge of Mr. Baithwaite, at Chambly, Lower Canada, chiefly with a view to the advantage of young men intended for the ministry of the Church of England.—*Ib.*

HARMONY OF THE FOUR GOSPELS.

A little volume, entitled "A Practical Harmony of the Four Gospels," compiled by the Rev. Joseph Muenscher, Minister of St. John's Church, Northampton, has lately come under our notice; and we cordially recommend it to such of our readers as are disposed—as who is not?—to imitate the example of the noble Bereans, in searching the Scriptures for the confirmation of their faith. To render this search most satisfactory and thorough, a harmonised view of the Gospels—such an arrangement, that is, as shall set the facts and events of the Scripture history in their chronological order, and bring together the testimony of the several Evangelists in relation to each—as highly essential. In the admirable Harmonies of Macknight, and Archbishop Newcome, and in the little work of Townsend, the divine and biblical scholar are well supplied. It has been Mr. Muenscher's modest, but more laudable design, to supply this excellent help to persons whose time or means should preclude them from higher and fuller sources. To Sunday Scholars, to members of Bible Classes, to Sunday School Teachers, to the inquiring private Christian, such a volume should be a welcome, as it will be found a valuable auxiliary. Mr. Muenscher, as it appears to us, has executed his task carefully and well, and the short notes which he has added to the text are judicious and useful. We commend his labours to our brethren of the Church, and to the Christian community. We rejoice to see our clergy snatching from their days and nights of labour and anxiety, some moments, to be devoted to the edification of the young and ignorant, in the preparation of books of instruction. It is in strict and beautiful fulfilment of their Master's charge, *Feed my lambs.*

[*E. Watch.*

UNION QUESTIONS.

Sir,—I see in your paper of the 17th inst. an extract of a letter from Connecticut, in which the writer complains that another edition of the Princeton Sunday School Questions is not to be printed. I presume his regret will cease when he is informed that the Questions referred to, as well as Mr. Judson's questions on the same select lessons, are to be superseded by a later and more perfect work, published by the American Sunday School Union, and entitled "Union Questions." This manual is now for sale at the Depositories. That it is preferred by the Princeton Sunday School Union to their own series, I infer from the following note which they have published on page 14 of their prize Tract.—"Probably the system of questions which can be recommended with the greatest confidence of its superiority, is the Union Questions, recently published by the American Sunday School Union, being a compilation from Judson's and the Princeton Questions." Another recommendation of no small weight is afforded by the fact that the Union Questions have been revised by the "Committee of Publication" of the National Society.—Great pains have been taken in the compilation of this work, and being stereotyped, it will undergo no further alteration, but probably become a standard book in Sabbath Schools.—*N. Y. Obs.*

WASHINGTON CITY.

It may be interesting to you to know that the political atmosphere in this region is, and has from the commencement of the session been, unexpectedly tranquil. Between the two contending political parties there have at other seasons been fierce skirmishes. Thus far, however, a peaceful spirit has pervaded the halls of legislation.

Whether this be not, in part at least, the happy consequence of the presence of the ever blessed Spirit in this city, is worthy of inquiry. Certain it is, that since September last, there has hovered over us a divine influence, now descending on one family, now on another, and in the character of the individuals regenerated, presenting a demonstration of omnipotent grace. For the blessing of God on our rulers and representatives I believe there has been unusual earnestness in prayer. That expansion of the soul, which accompanies the special effusions of God's love, has impelled Christians to widen the range of their prayers, and for nothing have they prayed more fervently, than that the demon of party spirit may be exterminated. I wish you would inform your New England readers (may I not say it also those in your own State?) that they do not pray enough for those in authority. It is well known that "the President of the United States and all in authority" are remembered in the prayers of the Episcopal church every Sabbath, and at every occasional service in the week. But I recollect seldom to have heard the President and Congress prayed for in the Eastern churches.—*N. Y. Observer.*

American Sunday School Union.

AGENTS.

The following gentlemen are now employed by the Board to promote the objects of the Union, but especially with reference to collecting funds, of which the Society is at this time in special need.

Rev. George Boyd, of the Episcopal Church, *General Agent.*

Rev. E. Eveleth, of the Baptist Church, and

Rev. James E. Welch, of the Baptist Church, *Agents.*

Mr. W. is now in the State of Georgia, and Messrs. Eveleth and Boyd in New York.

The following gentlemen have also been employed by the Board to collect funds, but their terms of service have expired, viz:

Rev. Howard Malcolm, General Agent; Mr. Thomas West, Rev. N. S. Saxton, Mr. A. W. Cocey, Rev. Wm. Hague, Rev. John P. Fenner, Rev. T. Alden, Rev. R. S. Crushman, Rev. Frederick Clark, Rev. C. O. Kimball, Rev. Henry K. Greene, Rev. J. H. Noble, Rev. A. S. Wells, Rev. H. Fisk, Rev. J. R. Moser, Rev. A. Logan, Rev. Samuel Merwin, *Agents.*

MISSIONARIES.

Recently the Committee of Missions have made the following appointments, viz:

Rev. John Cole, of the Episcopal Church, Surry, and several adjoining counties in the state of Virginia.

Rev. E. Barber, and Rev. E. Judson, of the Congregational Church, south-eastern part of the state of Ohio, and other parts, as they may be from time to time instructed.

The other gentlemen who hold commissions, and whose terms of service have not expired, are—

Rev. Joseph B. Adams, of the Presbyterian Church, in the western part of Pennsylvania.

Rev. J. V. E. Thorn, of the Episcopal Church, Cumberland, and several adjoining counties in Pennsylvania.

Rev. Henry Weightman, of the Baptist Church, in Virginia.*

Rev. William Brobston, of the Presbyterian Church, in North Carolina.

Rev. P. A. Strale, to visit the German congregation in a part of Pennsylvania.

Rev. G. Shober, of the Lutheran Church, of North Carolina; and several other gentlemen, of different denominations and in different states, hold commissions and render aid in establishing schools, but receive no compensation for their services. We mention this fact, because it has been said, and by some believed, that the venerable old man, of more than seventy years, who has devoted himself to this work with the alacrity of youth, and with uncommon zeal and perseverence, receives a salary from the Union for his services. *Mr. Shober never received one dollar from the Society.*

Many other erroneous reports are in circulation in relation to this branch of Sabbath School measures, but they do not merit further notice at present.

The Committee are exceedingly anxious to employ twenty or thirty more missionaries, but funds are wanting.—*S. S. Magazine.*

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* This gentleman has relinquished his commission. F. W. P.

The Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, have appointed the Rev. N. S. Wheaton, Rector of Christ Church, Hartford, to deliver the discourse before the Board of Directors at their annual meeting on the second Tuesday in May next; and in case of his failure, the Rev. Alonzo Potter, Rector of St Paul's Church, Boston. The Rev. Mr. W. has accepted the appointment.—*Epis. Watchman.*

LETTER FROM MR. BIRD.

Extract of a letter from the Rev. Isaac Bird, to a gentleman in this city, dated Malta, September 19, 1828.

It were devoutly to be wished that every member of a church could be brought to examine himself, as if before the bar of God, in regard to the following point, viz. *What is now, that he, in his professed dedication of himself to Christ, actually consecrated to his service and use.* I strongly suspect that in too many cases it would be found, that in that solemn transaction, the professor had no special regard to any thing, in connection with himself, but simply his *soul*, and *that* too, not so much in its *present*, as in its *future* state;—that he had little idea of engaging his *body* for the labour, his *substance* for the expense, and his *powers of mind* for devising the ways and means, necessary to fill the earth as soon as possible with the glory of Christ;—that, with regard to these things, he reserved to himself the liberty, to an indefinite extent, of enjoying such amusements and following such occupations as are commonly called *innocent*,—only pledging his spirit, when all his earthly employments shall be finished, to be left as a sort of bequest to the Saviour. Because Christ came into the world and spilled his blood for the *soul*, the strange impression seems to be made, on some unthinking minds, that when one has given up the *soul* to the Redeemer, he has answered all his demands; as if the Saviour had purchased the soul without its appurtenances,—the man without his possessions; or as if he had no claim upon us, except that which results from his *purchase*. "Ye fools and blind! for whether is greater, the gold, or the temple that sanctified the gold; whether is greater, the gift, or the altar that sanctified the gift?" But it is pleasant to see the followers of Jesus evidently acquiring more definite and more adequate views of Christian duty,—becoming more sensible that Christ has a demand on *theirs* as well as *them* in his service,—and avoiding more and more such employments and diversions as have no other recommendation than that they have no hurt in them.—*N. Y. Observer.*

AMERICAN BIBLE SOCIETY.

EXTRACTS OF CORRESPONDENCE, &c.

Sunday School Testaments.—It is known probably to most of our Auxiliaries, that the American Bible Society published, in the course of the last year, a small Testament, for the use of Sunday schools. This little book is neatly bound in red cloth, and is found highly acceptable to children, and capable of enduring much service. The price of it is only *twelve cents*, or twelve dollars a hundred. Some Societies have procured and circulated great quantities of these books among children, giving, in a few instances, one to every Sunday scholar. Indeed, such has been the demand, that, until recently, orders have been made for them more than could be readily met. But as it is a small book, and soon prepared, the Society has now (since the erection of steam-presses) a large stock of the kind in the Depository, ready for distribution. Would it not be well for such Societies as have not yet been furnished with these Testaments, to send for a quantity and place them in the hands of the Sabbath school children within their respective districts? No present probably, of the cost of twelve cents, can be so valuable to a child, as one of these neat little sacred volumes. It is earnestly hoped, that as soon as every family in any county or state is favoured with a *Bible*, the next measure will be to furnish every Sabbath school child with one of these *Testaments*. This done, we may soon expect a race of men *mighty in the Scriptures.*

Counties Supplied.

Whenever any county or state Society has explored and supplied all the destitute families within its limits, it is requested that immediate notice of the event may be given to the Parent Society.

It is desirable to have all the intelligence possible in relation to our auxiliaries, as to the names of officers, books delivered, &c., so that we may present a *full view* of what the *American Bible Society* is doing, in the next Annual Report of its Managers.

A GOOD EXAMPLE.

Springfield, Mass. December 4, 1828.

Dear Sir,—You will receive with this, a remittance of $120, from the Bible Class belonging to the first parish in this town, which sum, together with that already paid to constitute me a *member*, is designed to constitute me a Life Director of the American Bible Society. A brief statement of this Bible Class may be of some service to similar institutions, in awakening a zeal to promote the interests of the American Bible Society. It was formed about two years since, under favourable auspices, and has not lost any of its interest since its commencement. Its members have much increased. During the first winter, about 150 attended with great punctuality; there are now from two to three hundred who assemble regularly, every Saturday evening. We attend to the geography, biography, chronology, natural history, doctrines and precepts, contained in the lesson for the evening. We have a correct map of the Holy Land, to which frequent reference is made during the recitations; occasionally a dissertation is read by some of the Class upon some subject, contained in the lesson. By this kind of variety the interest of the youth in the subject is not suffered to flag, and they study the Scriptures with great eagerness. At the close of the recitation I give an exhortation, and we close with prayer and the Christian doxology; and such as are disposed, cast in a small sum, to a box prepared to receive it. The contribution is voluntary. After paying for the necessary expenses of the Class, purchasing several lamps to light the room, and a valuable map of Palestine, they forward to your treasury the above sum of $120, as their first offering. I hope they will not be weary in well doing. You are at liberty to notice this in such a way as you may think proper.

With much respect, your friend,

SAMUEL OSGOOD.

Sec. of Amer. Bible Society.

For the Philadelphia Recorder.

INTERESTING DOCUMENTS.

Mr. Editor.—Looking over some of the earliest Journals of General Convention, I was struck with the following address, published in the Appendix of the Journal for 1789, congratulating Washington on his election to the Chief Magistracy of the country. The document itself, with the President's reply, seem rather singular to us, now that civil affairs are left so entirely unnoticed by all ecclesiastical bodies, and will, I doubt not, particularly amuse your readers just at this time, when the elevation of another Chief Magistrate is at hand.

To the President of the United States.

Sir,—We, the Bishops, Clergy and Laity of the Protestant Episcopal Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, in general Convention assembled, beg leave, with the highest veneration and the most animating national considerations, at the earliest moment in our power, to express our cordial joy on your election to the chief magistracy of the United States.

When we contemplate the short but eventful history of our nation; when we recollect the series of essential services performed by you in the course of the revolution; the temperate, yet efficient exertion of the mighty powers with which the nature of the contest made it necessary to invest you; and especially when we remember the voluntary and magnanimous relinquishment of those high authorities at the moment of peace; we anticipate the happiness of our country under your future administration.

But it was not alone from a successful and virtuous use of those extraordinary powers, that you were called from your honourable retirement, to the first dignities of our government. An affectionate admiration of your private character, the impartiality, the persevering fortitude, and the energy with which your public duties have been invariably performed, and the paternal solicitude for the happiness of the American people, together with the wisdom and consummate knowledge of our affairs, manifested in your last military communication, have directed to your name the universal wish, and have produced, for the first time in the history of mankind, an example of unanimous consent in the appointment of the governor of a free and enlightened nation.

To these considerations, inspiring us with the most pleasing expectations as private citizens, permit us to add, that as the representatives of a numerous and extended church, we most thankfully rejoice in the election of a civil ruler, deservedly beloved, and eminently distinguished among the friends of genuine religion; who has happily united a tender regard for other churches with an inviolable attachment to his own.

With unfeigned satisfaction we congratulate you on the establishment of the new constitution of government of the United States, the mild, yet efficient operations of which, we confidently trust, will remove every remaining apprehension of those, with whose opinions it may not entirely coincide, and will confirm the hopes of its numerous friends. Nor do these expectations appear too sanguine, when the moderation, patriotism, and wisdom of the honourable members of the federal legislature are duly considered. From a body thus eminently qualified, harmoniously co-operating with the executive authority in constitutional concert, we confidently hope for the restoration of order and of our ancient virtues; the extension of genuine religion, and the consequent advancement of our respectability abroad, and of our substantial happiness at home.

We devoutly implore the Supreme Ruler of the Universe to preserve you long in health and prosperity; an animating example of all public and private virtues; the friend and guardian of a free, enlightened and grateful people; and that you may finally receive the reward which will be given to those whose lives have been spent in promoting the happiness of mankind.

[Signed by the Clerical and Lay Members of Convention.]

THE PRESIDENT'S ANSWER.

To the Bishops, Clergy and Laity of the Protestant Episcopal Church, in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, and Virginia and South Carolina, in General Convention assembled.

Gentlemen.—I sincerely thank you for your affectionate congratulation on my election to the chief magistracy of the United States.

After having received from my fellow citizens in general the most liberal treatment—after having found them disposed to contemplate, in the most flattering point of view, the performance of my military services, and the manner of my retirement at the close of the war—I feel that I have a right to console myself in my present arduous undertaking, with a hope that they will still be inclined to put the most favourable construction on the motives which may influence me in my future public transactions.

The satisfaction arising from the indulgent opinion entertained by the American people, of my conduct, will, I trust, be some security for preventing me from doing any thing, which might justly incur the forfeiture of that opinion. And the consideration that human happiness and moral duty are inseparably connected, will always continue to prompt me to promote the progress of the former, by inculcating the practice of the latter.

On this occasion it would ill become me to conceal the joy I have felt in perceiving the fraternal affection, which appears to increase every day among the friends of genuine religion. It affords edifying prospects indeed, to see Christians of different denominations dwell together in more charity, and conduct themselves, in respect to each other, with a more christian like spirit, than ever they have done in any former age, or in any other nation.

I receive, with the greatest satisfaction, your congratulations on the establishment of the New Constitution of Government; because I believe its mild, yet efficient, operations will tend to remove every remaining apprehension of those, with whose opinions it may not entirely coincide, as well as to confirm the hopes of its numerous friends; and because the moderation, patriotism and wisdom of the present Federal Legislature seem to promise the restoration of order and our ancient virtues,—the extension of genuine religion—and the consequent advancement of our respectability abroad, and of our substantial happiness at home.

I request, Most Reverend and respectable Gentlemen, that you will accept my cordial thanks for your devout supplications to the Supreme Ruler of the Universe in behalf of me. May you, and the people whom you represent, be the happy subjects of Divine Benediction both here and hereafter!

August 18, 1789. GEORGE WASHINGTON.

I *must* walk with God. In some way or other, whatever be my character or profession, I *must* acquire holy habit of connecting every thing that passes in my house and affairs, with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house, or come into it, I must go out and come in as under the eye of God. If I am occupied in business all the day long, I must still have the glory of God in view. This is the language of the real Christian. Cecil.

ST. ANDREW'S CHURCH.

Sunday next, being the first Sunday in the month, there will be no service in this Church in the afternoon. There will be evening service, to commence at 7 o'clock.

EPISCOPAL MONTHLY CONCERT OF PRAYER.

The next Monthly Concert (Monday next) will be held in the Lecture Room of St. Andrew's Church.

On these occasions a collection is always taken for the benefit of the Episcopal Missionary and Education Society.

THIS DAY IS PUBLISHED

By Samuel F. Bradford,

No. 118 Chesnut Street, (Price 12½ cents,)

THE CANDIDATE FOR CONFIRMATION

SELF-EXAMINED.

Jan. 31.—3t.

Eastern District of Pennsylvania, to wit:

Be it remembered, that on the sixteenth day of January, in the fifty-third year of the Independence of the United States of America A. D. 1829, Paul Beck, jr. Treasurer in trust for the American Sunday School Union, of the said District, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following to wit:—"Short's Texts from the Scriptures—By a Grandmother. Revised by the Committee of Publication of the American Sunday School Union."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the Encouragement of Learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies, during the times therein mentioned; And also to the act entitled, "An Act supplementary to an Act, entitled, 'An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,

Clerk of the East'n District of Pennsylvania.

January 31.—3t.

SUNDAY SCHOOL LIBRARY BOOKS.

William Stavely, No. 99, South Second Street, has just published a new stereotype edition of the "Evangelical Rambler," revised by the Rev. G. T. Bedell, in four 18mo. volumes, which he offers for sale at a moderate price.

The following, among a variety of other books suitable for Sunday School Libraries, and as rewards, may be had as above.

Helen Maurice, or the Benefit of Early Religious Instruction Exemplified: by a Sunday School Teacher.—The Lives of Clemens Romanus, Ignatius, and Polycarp.—The Fatal Ladder, or Harry Linford.—The Broken Hyacinth, or Ellen and Sophia: by Mrs. Sherwood.—Christian Martyrs, or Familiar Conversations on the Sufferings of some Eminent Christians.—History of the Patriarch Abraham, by the author of the Life of Martin Luther.—A Visit to the Isle of Wight, by author of Pierre and his Family.—The Hindoo Traveller searching for the true Religion, and finding it in Christ; illustrating Oriental Customs and Manners: by Mrs. Sherwood.—Illustrations of Lying, in all its branches, by Mrs. Opie.—A Sister's Gift, consisting of conversations on sacred subjects; intended for the instruction and amusement of the younger branches of her family on Sundays.—Dunallan, or know what you Judge, in 2 vols.—The Happy Family, or Scenes of American Life; designed for well instructed children of seven years old and upwards, by W. S. Cardell.—Father Clement, a Roman Catholic Story, by the author of "Decision," &c.—The Youth's Casket, or a Teacher's Present to the most studious scholars in schools, by Mrs. Sherwood.—The Lottery Tickets: to which is added the destructive consequences of Dissipation and Luxury.—Pollok's Course of Time.—Examples of Piety.—Memoirs and Select Remains of John Urquhart.—Reciprocal Duties of Parents and Children, by Mrs. Taylor.—James Somers, the Pilgrim's Son, by a Lady of New Haven.—Ralph Gemmell, or the Banks of the Irvine, by Robert Pollok.—History of the Fair child Family, by Mrs. Sherwood, in 2 vols.—The orphans of Normandy, or Florentin and Lucie, by Mrs. Sherwood.—Select Remains of the Rev. John Mason.—An outline of Bible History, by Goodrich.—An Essay on the Character and Writings of St. Paul, by Hannah Moore.—Scripture Natural History, by Henry Althans, in 2 vols.—The Scottish Orphans, by Mrs. Blackford.—Sherwood's Stories.—The Young Convert's Apology.—Harry Beaufoy, or the Pupil of Nature, by Maria Hack.—Mead's Almost Christian.—Modern Martyr, by author of Evangelical Rambler.—Parent's Counsellor, a Narrative of the Newton Family.—Charles Lorraine, or the Young Soldier, by Mrs. Sherwood.—Decision, or Religion must be All or is Nothing.—Elizabeth Palmer, or Display, a Tale for Young Persons, by Jane Taylor, author of Hymns for Infant Minds.—The Pilgrim of India, by Mrs. Sherwood.—Principles of the Christian Faith, by Hannah Sinclair.—Christian Pattern, by Rev. John Wesley.—Memoirs of Abigail Walters.—Burder's Sermons.—Life of Rev. John Newton.—History of Susan Gray, by Mrs. Sherwood.—Anna Ross, by author of Decision, Father Clement, &c.—Holy Life, and Triumphant Death of John Janeway.—The Infant's Progress from the Valley of Destruction to everlasting glory, by Mrs. Sherwood.—The Two Shoemakers, by Hannah Moore.—Two Wealthy Farmers, by Do.—Lily Douglass.—The Force of Truth.—Mrs. Pilkington's Scripture Histories.—Henry Milner, by Mrs. Sherwood, &c. &c. &c.

For sale as above, Remains of the late Rev. Charles Wolfe, A. B. with a Brief Memoir of his Life—by the Rev. John A. Russell, M. A. Chaplain to his excellency the Lord-lieutenant of Ireland, &c.

Also,—A Dictionary of the Proper Names in the New Testament, with other helps for Teachers in Sabbath Schools—By H. G. O. Dwight.

Also for sale as above, "ADDRESSES, on the duties of being of a Sunday School Teacher, to his Fellow Labourers—containing fifty two suitable Addresses to be delivered to the Children at the close of each Sabbath's Teaching throughout the year."

January 24, 1829.

POETRY.

For the Philadelphia Recorder.

A PURSUIT AFTER HAPPINESS.

I'm quite o'ercome with ceaseless toil,
And weary worn with care,
Because I ne'er receive a smile
From this most wond'rous fair.

I rise up early in the morn
And search the woodlands near,
I wind the dew-besprinkled lawn,
But oh! she is not there.

I strictly search each hill and dale,
Each flowery valley too;
Her voice is in the evening gale,
But oh! she mocks my view.

I trace her steps to yonder town
Where every thing is gay,
She oft is there--but oft I frown
Because she *will not stay.*

I join the dance—the play—the song,
In hopes to meet her view;
But oh! she trips so light along
'Tis useless to pursue.

Thou fair unkind! how long I've strove
Thy beauteous form to see,
Not e'en the power of graceful love
Can bring thee near to me.

Oh happiness—capricious maid,
No more I'll wish for thee,
I find thou'st but a fleeting shade,
And naught but vanity.

I thus had said—when lo! a voice
Came whispering in my ear,
It made my wo-worn heart rejoice,
Tho' no one did appear.

"Young stranger! prythee straitway go
To yonder flowery dell,
The maiden whom thou fain would know
In secret there doth dwell.

"You towering spire that tops the trees
Will guide thee on thy road;
Now go—and do thy best to please,
For 'tis the House of God."

I went, and low with reverend awe,
I thrice bow'd to the ground,
And soon within the Book of Law
This heavenly fair one found.

Oh! blest Religion! just and true,
What wonders do I see!
I've found—what ne'er before I knew,
She only dwells with thee.

Oh! fair rewarder of my toils,
Divine angelic maid,
For ever bless me with thy smiles
And all will be repaid.

Thou'rt purer than the sun-gilt morn,
Thou'rt lovelier than the rose,
Thou'rt fresher than the dewy lawn
When wet at evening's close.

"Ye little gay" come share with me
This dear--this precious prize,
That we thro' faith at last may be
Exalted in the skies.

The above was written by an unlettered young lady, daughter of a Miller, whose own actual experience is above very beautifully unfolded, and who owed the developement of her mind and the improvement of her taste, to a familiar acquaintance with the Bible, and a love for it which nothing but the Divine Spirit could ever have inspired. (Ed.)

BIBLE STUDIES—NO. 23.

Selected and prepared for the Philadelphia Recorder by the Rev. G. T. Bedell.

SACRED GEOGRAPHY.

CANAAN, OR THE HOLY LAND.

Of the principal buildings in and about Jerusalem.

The next morning, we took another progress about the city. We made our exit at Bethlehem gate, and turning down on the left hand under the castle of the Pisans, came in about a furlong and half to that which they call Bathsheba's pool. It lies at the bottom of Mount Sion, and is supposed to be the same in which Bathsheba was washing herself, when David spied her from the terrace of his palace. But others refer this accident to another lesser pool in a garden, just within Bethlehem gate; and perhaps both opinions are equally in the right.

A little below this pool begins the valley of Hinnom; on the west side of which is the place called anciently the Potter's Field, and afterwards the Field of Blood, from its being purchased with the pieces of silver which were the price of the blood of Christ; but at present, from that veneration which it has obtained amongst Christians, it is called Campo Santo. It is a small plot of ground, not above thirty yards long, and about half as much broad. One moiety of it is taken up by a square fabric twelve yards high, built for a charnel house. The corpses are let down into it from the top, there being five holes left open for that purpose. Looking down through these holes, we could see many bodies under several degrees of decay; from which it may be conjectured, that this grave does not make that quick despatch with the corpses committed to it, which is commonly reported. The Armenians have the command of this burying-place, for which they pay the Turks a rent of one sequin a day. The earth is of a chalky substance here about.

A little below the Campo Santo is shown an intricate cave or sepulchre, consisting of several rooms one within another, in which the Apostles are said to have hid themselves, when they forsook their master and fled. The entrance of the cave discovers signs of its having been adorned with paintings in ancient times.*

A little farther the valley of Hinnom terminates, that of Jehoshaphat running across the mouth of it. Along the bottom of this latter valley runs the brook Cedron; a brook in winter time, but without the least drop of water in it all the time we were at Jerusalem.

In the valley of Jehoshaphat, the first thing you are carried to is the well of Nehemiah, so called, because reputed to be the same place from which that restorer of Israel recovered the fire of the altar, after the Babylonish captivity. (2 Mac. i. 19.) A little higher in the valley, on the left hand, you come to a tree, supposed to mark out the place where the evangelical prophet was sawn asunder. About one hundred paces higher, on the same side, is the pool of Siloam. It was anciently dignified with a church built over it.—But when we were there a tanner made no scruple to dress his hides in it. Going about a furlong farther on the same side, you come to the fountain of the Blessed Virgin, so called, because she was wont (as is reported) to resort hither for water; but at what time, and upon what occasions, it is not yet agreed. Over against this fountain, on the other side of the valley, is a village called Siloe, in which Solomon is said to have kept his strange wives: and above the village is a hill called the Mountain of Offence, because there Solomon built the high places mentioned; (1 Kings xi. 7.) his wives having perverted his wise heart to follow their idolatrous abominations in his declining years. On the same side, and not far distant from Siloe, they show another Aceldama or Field of Blood, so called, because there it was that Judas, by the just judgment of God, met with his compounded death. (Matt. xxvii. 5; Acts i. 18, 19.) A little farther, on the same side of the valley, they showed us several Jewish monuments. Amongst the rest there are two noble antiquities, which they call the Sepulchre of Zachary, and the Pillar of Absalom. Close by the latter is the Sepulchre of Jehoshaphat, from which the whole valley takes its name.

Upon the edge of the hill, on the opposite side of the valley, there runs along, in a direct line, the wall of the city. Near the corner of which there is a short end of a pillar jetting out of the wall. Upon this pillar the Turks have a tradition, that Mahomet shall sit in judgment at the last day, and that all the world shall be gathered together in the valley below, to receive their doom from his mouth. A little farther northward is the gate of the temple. It is at present walled up, because the Turks here have a prophecy, that their destruction shall enter at that gate, the completion of which prediction they endeavour, by this means, to prevent. Below this gate, in the bottom of the valley, is a broad hard stone, discovering several impressions upon it, which you may fancy to be footsteps. These, the friars tell you, are prints made by our Blessed Saviour's feet, when, after his apprehension, he was hurried violently away to the tribunal of his blood-thirsty persecutors.

From hence, keeping still in the bottom of the valley, you come, in a few paces, to a place which they call the Sepulchre of the Blessed Virgin.* It has a magnificent descent down into it of 47 stairs. On the right hand, as you go down, is the Sepulchre of St. Anna, the mother, and on the left, that of St. Joseph, the husband of the Blessed Virgin.

Having finished our visit to this place, we went up the hill toward the city. In the side of the ascent, we were shown a broad stone, on which they say St. Stephen suffered martyrdom; and not far from it is a grot, into which they tell you the outrageous Jewish zealots cast his body, when they had satiated their fury upon him.—From hence we went immediately to St. Stephen's gate, so called from its vicinity to this place of the protomartyr's sufferings; and so returned to our lodging.

The next morning we set out again, in order to see the sanctuaries, and other visitable places upon Mount Olivet. We went out at St. Stephen's gate; and crossing the valley of Jehoshaphat, began immediately to ascend the mountain. Being got about two thirds of the way up, we came to certain grottos cut with intricate windings and caverns under ground. These are called the sepulchres of the prophets. A little higher up are twelve arched vaults under ground, standing side by side. These were built in memory of the twelve Apostles, who are said to have compiled their creed in this place. Sixty paces higher, you come to the place where they say Christ uttered his prophecy concerning the final destruction of Jerusalem: (Matt. xxv. 2.) and a little on the right hand of this, is the place where, they say, he dictated as oft time the Pater Noster to his disciples, (Luke xi. 2.) from whence higher is the cave of St. Pelagia; and as much more above that a pillar, signifying the place where an angel gave the Blessed Virgin three days' warning of her death. At the top of the hill you come to the place of our Blessed Lord's ascension. Here was anciently a large church, built in honour of that glorious triumph; but all that now remains of it is only an octagonal cupola, about eight yards in diameter, standing, as they say, over the very place where were set the last footsteps of the Son of God here on earth. Within the cupola there is seen, in a hard stone, as they tell you, the print of one of his feet. Here was also that of the other foot some time since; but it has been removed from hence by the Turks, into the great mosque upon Mount Moriah. This chapel of the Ascension the Turks have the custody of, and use it for a mosque. There are many other holy places about Jerusalem, which the Turks pretend to have a veneration for, equally with the Christians: and, under that pretence, they take them into their own hands. But whether they do this out of real devotion, or for lucre's sake, and to the end that they may exact money from the Christians for admission into them, I will not determine.

About two furlongs from the place, northward, is the highest part of Mount Olivet: and upon that was anciently erected an high tower, in memory of that apparition of two angels to the Apostles, after our Blessed Lord's ascension, (Acts i. 10, 11.) from which the tower itself had the name given it of *Viri Galilæi.* This ancient monument remained till about two years since, when it was demolished by a Turk, who had bought the field in which it stood; but nevertheless, you have still, from the natural height of the place, a large prospect of Jerusalem, and the adjacent country, and of the Dead Sea, &c.

From this place, we descended the mount again by another road. At about the midway down, they show you the place where Christ beheld the city, and wept over it. (Luke xix. 41.) Near the bottom of the hill is a great stone, upon which, you are told, the Blessed Virgin, let fall her girdle after her assumption, in order to convince St. Thomas, who, they say, was troubled with a fit of his old incredulity upon this occasion. There is still to be seen a small winding channel upon the stone, which they will have to be the impression made by the girdle when it fell, and to be left for the conviction of all such as shall suspect the truth of their story of their assumption.

About twenty yards lower they show you Gethsemane, an even plat of ground, not above fifty seven yards square, lying between the foot of Mount Olivet and the brook Cedron. It is well planted with olive-trees, and those of so old a growth, that they are believed to be the same that stood here in our blessed Saviour's time. In virtue of which persuasion, the olives, and olive stones, and oil which they produce, become an excellent commodity in Spain. But that these trees cannot be so ancient as is pretended, is evident from what Josephus testifies, (de Bell. Jud. lib. vi. cap. 1.) and in other places, viz. that Titus, in his siege of Jerusalem, cut down all the trees within about one hundred furlongs of Jerusalem; and that the soldiers were forced to fetch wood so far for making the mounts when they assaulted the temple.

At the upper corner of the garden is a flat naked ledge of rock, reputed to be the place on which the Apostles Peter, James, and John, fell asleep during the agony of our Lord. And a few paces from hence is a grotto, said to be the place in which Christ underwent that bitter part of his passion.

About eight paces from the place where the Apostles slept, is a small shred of ground, twelve yards long, and one broad, supposed to be the very path on which the traitor Judas walked up to Christ, saying: "Hail, master! and kissed him." This narrow path is separated by a wall out of the midst of the garden, as a *terra damnata;* a work the more remarkable, as being done by the Turks, who, as well as Christians, detest the very ground on which was acted such an infamous treachery.

From hence we crossed the brook Cedron, close by the reputed sepulchre of the Blessed Virgin, and entering at St. Stephen's gate, returned again to the convent.

Friday, April 9.—We went to take a view of that which they call the pool of Bethesda. It is one hundred and twenty paces long, and forty broad, and at least eight deep, but void of water. At its west end it discovers some old arches, now dammed up. These some will have to be the five porches in which sat that multitude of lame, halt, and blind, (John v.) but the mischief is, instead of five, there are but three of them. The pool is contiguous on one side to St. Stephen's gate, on the other, to the area of the temple.

From thence we came to the convent or nunnery of St. Ann. The church here is large and entire, and so are part of the lodgings, but both are desolate and neglected. In a grotto under the church, is shown the place where, they say, the Blessed Virgin was born. Near the church they show the Pharisee's house, where Mary Magdalen exhibited those admirable evidences of a penitent affection towards our Saviour; *washing his feet with her tears, and wiping them with her hair.* (Luke vii. 38.) This place also has been anciently dignified with holy buildings, but they are now neglected.

This was our morning's work. In the afternoon we went to see Mount Gihon, and the pool of the same name. It lies about two furlongs without Bethlehem gate westward. It is a stately pool, one hundred and six paces long, and sixty-seven broad, and lined with wall and plaster, and was, when we were there, well stored with water.*

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* Dr. E. D. Clarke appears to have been much struck with the freshness and colours of these paintings. He ascribes them to the second century. They represent the Apostles, the Virgin, &c. with circles, as symbols of glory around their heads.—Travels, vol. ii. p. 570.

* The earliest notice of this sepulchre as that of the Virgin, occurs in the writings of Adamnanus, the Irish monk, who described it from the testimony of Arculfus, in the seventh century. Neither Eusebius, Epiphanius, nor Jerome, mentions a syllable to authorise the tradition, which affords strong negative evidence that the sepulchre is of comparatively recent workmanship. Pococke thinks it probable that it was the sepulchre of Melisendis, queen of Jerusalem.

* Maundrell's Journey, pp. 131—146.

From the Amulet for 1829.

THE FISHERMAN.

BY S. G. HALL.

It was as calm an evening as ever came from heaven,—the sky and the earth were tranquil, as if no storm from the one had ever disturbed the repose of the other; and even the ocean—that great highway of the world,—lay as gentle as if its bosom had never betrayed,—as if no traveller had ever sunk to death in its embrace. The sun had gone down, and the pensive twilight would have reigned over nature, but for the moon which rose in her full-orbed beauty, the queen of an illimitable world, to smile upon the goodly things of ours, and to give a radiance and a glory to all she shone upon. It was an hour and a scene that led the soul to the contemplation of Him who never ceases to watch over the works he has made, and whose protecting care displays itself alike upon the solid land and the trackless wastes of the deceitful sea.

On the Western coast of the county of Devon, which has been termed, and, it may be added, justly, "the garden of England," upon such an evening a group had assembled around one of the fisherman's cottages. The habitation was built in the true style of the olden time, when comfort was the principal object of the projector. At either side of the door were scattered the lines and nets and baskets that betokened the calling of the owner, and the fisherman was taking his farewell for the night, of his happy, loving family, who were bidding him "God speed" on his voyage. A fine old man was leaning his arms on the railing, and talking to an interesting girl whose hand lay upon the shoulder of a younger sister. The stout fisherman, dressed in [illegible] jerkin, and large boots that reached far above the knees, was in the act of kissing a little cherub, who seemed half terrified at being elevated so high as the father's lips: while the wife and mother, with her infant nursling on her lap, was looking anxiously upon her husband as she breathed the parting blessing, and the prayer for his safe return. A little boy, the miniature of his father in countenance and in dress, bearing a huge boat-cloak across his shoulders, and the lanthorn that was to give light when the moon departed, completed the group,—if we except a noble Newfoundland dog, some steps in advance of the party, watching for the nod to command his march to a kind of pier where the fisherman and his boy were to embark.

"Good luck, good luck!" exclaimed the old man, "good luck, and safe home again, John! ye want no more but God's blessing, and that ye may have for asking: but ye may as well take mine too,—God bless ye, and good bye to ye."

The blessing was heartily echoed by his kind partner and his children, and whistling as he went, with his boat hook on his shoulder, his dog Neptune before, and his boy following, he trudged along to the beach.

With the earliest dawn of morning the fisherman's family were astir: the elder girl was busily arranging their little parlour, while the younger was preparing the breakfast table, and the mother spreading before the fire the clothes of her husband and her boy. An hour passed: and she grew somewhat uneasy that he had remained abroad beyond the usual period of his return. Another hour had elapsed, when she said to her father, "Father, go out to the hillock, and try if you can see his sail upon the water: he seldom stays out so long when the sea is calm and the weather fair: my little boy too was not quite well last night, and this alone should have hastened him home."

The old man went forth and one by one his grandchildren followed him, until the mother was left alone, rocking the cradle of her unconscious babe. After the lapse of another hour, her daughter entered with news that a neighbour had spoken to her father in the night, and that he would certainly be soon home.

"God grant it!" said she, and she spoke in a tone of deep anxiety,—"he never was away so long but once, and that was when he saved the crew of the ship Mary: and then the whirl of the sinking vessel had well nigh made his grave."

Again she stirred the fire, again arranged the clothes before it, and poured some hot water into the tea cups. Still the breakfast remained untouched.

The sun was now soaring to his meredian height, when once more the family assembled in their humble dwelling: the prop of the whole was yet wanting. They sat down to a cheerless meal, the seats at either side of the wife remaining vacant. The old man was the only individual who appeared to anticipate no evil, but he hastily finished his breakfast and went forth.

The noon was rapidly passing, and the sun had already given tokens of the glory of his departure, when the fisherman's wife having lulled her infant asleep, went herself to the hill that commanded an extensive view of the wide-spread ocean. All the little household soon assembled on the spot, but no boat was seen upon the waters,—nothing that could give hope except the aspect of the waves which looked too placid to be dangerous.

Their deep dread was no longer concealed: and while the old man paced to and fro, looking earnestly at brief intervals over the lonely sea, the mother and daughter were sobbing audibly.

"Fearless let him be whose trust is in his God!" exclaimed the father.—The sentence was uttered involuntarily, but it had its effect.

"Ay," said the mother, "he always trusted in God, and God will not forsake him now."

"Do you remember, Jane," continued the old man, "how often Providence was with me, amid the storm and the wreck, when help from man was far off, and would have been useless if near?"—And they cheered and encouraged one another to hope the best,—but to submit to the decree of Heaven, whether it came as the gentle dew to nourish, or as the heavy rain to oppress. From that hillock which overlooked the ocean, ascended their mingled prayers that God would not leave them desolate.

The fisherman—the object of their hopes, and fears—had been very successful during the night, when at day-break, as he was preparing to return home, he remembered his promise to bring with him some seaweed to manure the potato plot behind his cottage. He was then close to rocks which were only discernible at low water; he pulled for them, jumped on shore, fastened the painter of his boat to a jutting part of a cliff, and took his boat-hook with him. He collected a sufficient quantity of the weed, but in his eagerness to obtain it, had wandered from the landing place, when he heard his boy loudly hallooing and exclaiming that the painter was loose. He rushed instantly towards the boat, which was then several yards off; the boy was vainly endeavouring to use both the oars; and Neptune, the faithful dog, was running backward and forward, howling fearfully, as if conscious of his master's danger, at one moment about to plunge into the waves to join him, and the next licking the face and hands of the child, as if he foresaw that for him his protection would be most needed.

The fisherman perceived at once the desperate nature of his situation: the tide he knew was coming in rapidly, and his hope of escape was at an end, when he perceived that his boy, in an effort to use the oars, had let one of them fall overboard. "Father, father," exclaimed the poor lad, "what shall I do?"—the boat was at this moment so distant that his distracted parent could scarcely hear the words, but he called out to him as loud as he could to trust in God, the father of the fatherless. He then stood resigned to the fate which he felt awaited him, and watched the drifting boat that bore the child in peril from the fatal rocks. He had offered up a brief prayer to the throne of mercy, when in an instant, a light broke upon his mind. "Good God!" he exclaimed, "I may yet be saved." With the energy of hope battling with despair, he collected all the stones around him, and heaped them rapidly upon the highest ledge of rock: it was indeed wonderful how he could have gathered so many in so short a time; but the Almighty gave strength to his arm, and he was labouring not for life merely, but for beings, still nearer to him. The tide came on, on, on, and soon obliged him to abandon his work. He then mounted the pile he had heaped, planted his boat-hook firmly in one of the crevices of the cliff, and prepared to struggle for existence: but his heart failed him, when he considered how slight was the possibility that the waters would not rise above his head. Still, he determined to do all he could to preserve life. The waves were not rough and the boat-hook supported him.

The awful moment rapidly approached: the water had reached his knees; but he stood firmly, and prayed that he might be preserved. On, on, on, it came, slowly and gently, but more fearfully than it had raged around its destined prey:—soon it reached his waist, and he then prayed that it might go no higher. On, on, on, it came, and his shoulders were covered—hope died within him, and he thought of himself no longer but of those who were so dear to him—his wife, his children, and his father—it was for blessings on them that he then implored Heaven. Still on, on, it came, and he was forced to raise his head to keep as long as possible from death: his reason was almost gone, his breath grew feeble, his limbs chill; he panted, and his prayers become almost gurgling murmurs. The blood rushed to his head; his eye-balls glared as if they would start from their sockets. He closed them with an effort, and thought for the last time on the home that would be soon so wretched! Horrible images were before him—each swell of the wave seemed as if the fiends were forcing him downward, and the cry of the sea-bird was like their yells over their victim. He was gasping, choking, for he had not strength to keep his head above the waves, every moment it was splashing upon them, and each convulsive start that followed only aroused him to the consciousness, if consciousness it could be called, that the next plunge would be his last.

Merciful powers!—at the very moment, when the strength and spirit of a man had left him, and the cold shudder of death had come on, he felt that the tide rose no higher. His eyes opened, closed, and a fearful laugh troubled the waters! They eddied in his throat, and the bubbles floated around his lips—but they rose no higher—that he knew—again and again his bosom heaved with a deep sob, as he drew in his breath, and gave it forth anew in agony. A minute had passed since the salt sea touched his lips:—this was impossible if the tide still flowed: he could reason so much. He opened his eyes, and faintly murmured forth—"Oh God, be merciful."—The flow of the ocean had indeed ceased; there he still stood motionless; but praying and weeping—thinking of his beloved home, and hoping that His place there might not be for ever vacant. The waters in a short time subsided, and he was enabled to stretch his chill limbs, and then to warm them by exercise. Soon, the rock was left dry as before, and the fisherman knelt down upon the desolate spot among the billows—hid his face in his hands, and praised and blessed his Creator—his Preserver!

Oh! it was the well-known bark of his faithful dog that he heard above the waves; in another moment the creature was licking his pale cheek. He was saved—he was saved—for his own boat had touched the shore and his own boy was in his arms! He had been drifted to the land, and had easily found those who rowed hard for the chance of saving his father's life.

Now homeward, homeward! he exclaimed. Homeward, homeward! echoed the child, and Neptune jumped and barked at the welcome sound.

The fisherman's family was still supplicating Providence upon the hillock that overlooked the deep, when the old man started from his knees, and exclaimed—"We are heard! there is a speck upon the distant waters."

"Where, where," was echoed by the group; and he pointed out what he hoped to be the absent boat. They eagerly strained their eyes, but could see nothing; in a few minutes, however, all perceived a sail; still it was impossible to tell the direction in which its course lay.

Then was the agony of suspense;—it continued, however, but for a short time; a boat was evidently advancing towards the shore; in a few minutes, they could clearly perceive a man at the bow, waving his hat above his head, and soon after the well-known bark of Neptune was borne to them by the breeze. The family rushed to the extremity of the rude pier, and the loud huzza of the fisherman was answered by the "welcome, welcome," of his father, and the almost inarticulate "thank Gods" of his wife.

And now all was joy and happiness in the cottage, where there had been so much wretchedness: the fisherman, his boy, and his dog were safe from the perils of the great deep, but he would return no answer to the many questions, as to what had detained him so long beyond the usual hour of his return.—"Wife, my wife," said he, "until we have dressed and refreshed ourselves, and you shall know all: but before we do either, let us bless God for his mercy, for out of great danger both he preserved me."

Never was there a more sincere or more earnest prayer offered up to the Giver of all goodness, than ascended from that humble dwelling. And when the fisherman had told his tale, how fervently did they all repeat the words that had given them so much consolation in the morning:—

"Fearless let him be whose trust is in his God."

A HAPPY CHANGE.

A writer in the Albany Christian Register *imagines* the following happy change as taking place in that city, in regard to the outward observance of the Sabbath.

Suppose that in this city, the face of things should be changed—that our Post Office should be entirely closed on the Sabbath; our printing offices should be stopped; our stage offices, and the factories under them, should be closed; steamboats should neither leave nor arrive at our wharves; professors of religion should leave their letters and newspapers in the Post Office till Monday; taverns refuse admittance to city customers and cigar smokers and loungers—our streets be crowded with no other persons than those who are decently walking to church; and no rattling of the stages of those men "who believe a due observance of the Sabbath, essential to the best interests of society;" no profanity heard from the lips of those who are employed by men who believe "that there is no ordinance is the wisdom of Omniscience more apparent, than in the institution of the Jewish sabbath." That those who are "afraid to go before public opinion," in this particular, should refuse to hire their horses and carriages to our young candidates for the State Prison, even if it should appear to be coercion—That "those who refuse to see every evidence of increasing morality and religion, should not realise more, from the use of their beasts, than on other days; in short, that the Sabbath should be sanctified according to the commandment, what would, what *must* be the consequence? It must be evident to every reflecting mind, that soon, very soon, the moral character of our city, would assume a new and interesting appearance.

SELECT COMMENTS.

Rom. vii. 14.

When the commandment came, sin revived, and I died.

"These words imply, first a conviction; they infer a conclusion extremely contrary to the one in which St. Paul formerly rested. St. Paul's former conclusion was, *I was alive but when the commandment came,* the conclusion was directly contrary, *I died.* Secondly, they imply a spiritual conviction: for St. Paul was not literally without the law, but the veil of time was before his eyes: he is now enabled to understand the law in its native sense and compass: the law is spiritual, and he is enabled to discern it spiritually." Br. R.

Rom. viii. 33.

Now a mediator is not a mediator of one.

"Two expositions may, I conceive, be given of these words, both of which are of use of the law.

First, where there is a mediator, there must be parties at variance, that are really at disagreements, and not one. This then is the *first,* for what reason the law was promulgated, namely, to convince men of their sin which had separated between them and God, who were at the first, one in peace, and mutual affection toward each other. *Secondly,* the world following show, why the law was published in the hands of a mediator, because God is one. Though the law serve to convince men of their sinful variance with God, yet they should not thereupon despair, and sink under the fear of his wrath; for as he would a covenant of promise to Abraham and his seed, so he is to God still; one in his grace and mercy to sinners. As a mediator doth show that men are at variance with God, so doth he show likewise, that God by grace is at unity with them. For when the party offended, condescends to him who hath done the offence, to make a reconcilement, two things however manifestly appear:—that before this there was a breach, else there would have been no need of a mediator; and yet, that notwithstanding the breach, the party offended is at unity and peace again. So that though a mediator is not of one but of disagreeing parties,—yet God is one; that is, He, in sending this mediator, doth declare to mankind, that he is at peace and unity with them again, if they will accept of their concilement.

A second exposition may be this. "A mediator is not of one:" By *one* here may be understood, not one party, but one matter, covenant or business.—And then the meaning is, as the Lord hath published two covenants, a promise to Abraham, and a law to Israel, so he hath appointed two mediators of those covenants, which he had to communicate to them. Moses the mediator of the law—for the law came by Moses; and Christ the mediator of a better promise or better covenant—for grace and truth came by Jesus Christ: Moses the representative, and Christ the substantial and real mediator. But now, though there be two covenants and two mediators, and they so much in appearance contrary to each other, as that the one of them seem inconstant, and to have been by God cancelled, and repented for the other,—yet in this while God is one; that is, he is the same in both covenants, carries the same purposes and intentions both in the law and in the Gospel, namely a benevolence and desire of reconcilement with men."—*H.*

LAICUS